THE
Innocent Cleared
AND THE
Guilty Made Manifest

Being a Reply to a Printed Paper lately come to my Hand, titled, *Apostacy of the People called Quakers from [illegible] delivered to the Saints*: subscribed by [illegible] and Joseph Oddey, [illegible] themselves [illegible] of Christ, but upon true Examination [illegible] fest by [illegible] Prunes be on [illegible].

That is to say, Ignorant of the True God and Jesus Christ and Enemies to his Appearance; and their Eyes [illegible] they cast upon the Innocent concerning a Paper [illegible] a true Account of the late Meeting at [illegible] themselves, and their Folly made manifest.

[illegible] and their [illegible] the Holy Scriptures [illegible] and Unsavoury Words, and Hard and [illegible] God, his Truth and People, Reproved.

How they wrest our Words, and add to our Words that which we never said, and then cry out against us, and endeavour to render us and our Principles thereby Odious.

Also, A Testimony of the Universal Love of God in Jesus Christ, as it now appears unto all men, witnessed by the Scriptures of Truth.

By a Servant of Truth, and one that desires the Good of all men, known by the Name of SAMUEL CATER.

Printed in the Year, 1676.

The Disciple is not above his Master, nor the Servant above his Lord; it is enough for the Disciple that he be as his Master, and the Servant as his Lord: If they have called the Master of the House Beelzebub, *how much more them of his Houshould?* Matthew 10. 24, 25.

Jesus answered and said unto them, Ye do Err, not knowing the Scriptures nor the Power of God, Matthew 22. 29.

THE INNOCENT CLEARED: AND THE GUILTY Made Manifest.

AND now all may see what *Francis Holcroft* and *Joseph Oddey* have said and given under their own Hands, and sent abroad in Print, which if I should have reported of them, and not have had it under their own Hands, they would without all question have denyed their own words, as they have already done what they spake before many Witnesses at that Meeting at *Thriplar*, which will witness to their Faces, that the Account which we have published in Print, concerning their Words and Carriages is true: And now see their own Words, which I have here faithfully set down, and collected out of their own Books, which is as followeth.

Page 1. sayes *Francis Holcraft* and *Joseph Oddey*, *The forged Lyes of a late Pamphlet of theirs.*

Reply, But *F. H.* and *J. O.* you had been wiser and honester if you had proved it so to be, before you had published it so; for we still affirm the Truth of it, and there are three of our Names to it, and you have not yet proved the contrary;

and we whose Names are here subscribed do promise, if the Lord permit to give us Life and Health, To give you another Meeting at any Time or Place, which may be equally agreed upon between us, to maintain and prove all that Relation to be true, that we have before published in Print, before any People that may come to hear it, which we desire may be before the time of these Citations of J. O. in pag. 14. who would put us off unto the Day of Judgment.

Samuel Cater,
John Web,
Jacob Baker.

And now I shall take notice of your words, as you have set them down, and sent them abroad in Print. And I do tell you, that I am glad that you have thus appeared, whereby you are further made manifest. And as for your Railing against me, and Miscalling of me and the rest of us, who believe in the true Light, which God hath made manifest to our Souls, for the leading and guiding of us in the Way of Life; its little matter to us, only this, its an Evidence of Salvation to us, and that of God; for it was ever the Portion of God's Servants and Children to be Reviled and Evil spoken on by those that hate the Light, and live in Darkness.

Pag. 3. Lin. 4. F. H. *When I came near the Barn, where these People were met, I heard one speaking, and I made a stay, without resolving that I would not go in till he had ceased his Service of his False Christ, the Light that is in all men, a New God, which neither we nor our Fathers have known.*

Rep. First, 'Tis to be taken notice of, how this man knew or understood what it was that our Friend did declare to the People at that time, seeing he would not come into the House until he had done speaking: But however, he is resolved to give Judgment against him, contrary to that equal Law which judgeth no Man until he is heard.

But further, Here thou art judged out of thy own Mouth

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to be in the Steps of thy Fore-fathers the *Pharisees*, who said concerning Christ unto the Blind Man, whom Christ had opened his Eyes, *As for this Fellow we know not whence he is*, John 9. 29. so sayest thou now concerning God and Jesus Christ, which the Scripture fully declares to be the true Light, and which Lighteth every man that cometh into the World; *a God* (sayest thou) *which neither we nor our Fathers have known*; in this thou hast spoken the Truth, which I believe concerning thee, and all such as thou art, who hate the Light, and love Darkness. O! blush and be ashamed, thou Vain Babler and Unprofitable Talker, who sayest, *thou art One of the Elect*, and callst thy self, *a Minister of Christ*, and yet knowest neither the Father nor the Son, *who is Light, and in him is no Darkness at all*. And now thou Blind Guide, that walkest in Darkness, and knowest not whither thou goest, nor whereof thou dost affirm: Read the Testimony of the True Ministers of Christ, whom thy Fore-fathers, the *Pharisees*, commanded to preach no more in the Name of Jesus, 1 *John* 1. 5. the words are these, *This is the Message which we have heard of him and declare unto you, that God is Light, and in him is no Darkness at all*. Vers. 6. *If we say, we have Fellowship with him, and walk in Darkness, we lye, and do not the Truth*; *but if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin*: which Scriptures already are sufficient to convict thee, and to manifest thy gross Darkness and Ignorance of the true God and Jesus Christ, and all else that are of thy Mind; but I do desire, thou mayst come to see thy self, and to know the Darkness and Blindness that thou art in, and however I may be clear of thy Blood, and thy Folly made manifest to all, I shall not spare my Pains to endeavour to do thee good for the Evil thou hast rendred unto me, and the rest of my Friends, who from time to time hast made it thy Business to Rail of us, and to render us and the Truth that we profess Odious; and this thou knowest we can prove to thy Face, and shall do it if the Lord give us an Opportunity. And now read what is said in the Holy Scriptures of Christ, which thou

thou nor all the cunning Crafts-men that the old Serpent makes use of to withstand the Universal Appearance of God's Grace and Light to all men in this the Day of his Love, can do. Joh. 1. 4. *In him is Life, and the Life was the Light of Men:* Vers. 9. *Which was sent to bear witness of that Light, that was the True Light, that lighteth every Man that cometh into the World*; which is spoken of Christ. 2 Cor. 4. 6. *God that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus*; and this is the True God and Christ, that we believe in, and turn People unto, who hath shined by the Power and Coming of his Heavenly and Divine Light into our Hearts and Souls, whereby he hath made us to inherit Comfort; whereby we see the Scripture is fulfilled, *The People that sate in Darkness have seen a Great Light, and those that sate in the Regions and Shadow of Death, unto them Light is sprung up*, *Mat.* 4. 16. whereby we see the fulfilling of the Prophet *Isaiah's* Prophecy, *Isa.* 60. 19. *The Sun shall be no more thy Light by Day, nor for Brightness shall the Moon give Light unto thee, but the Lord shall be unto thee an everlasting Light, and thy God thy Glory*; and this Light is the Way that the Holy Men of God travailed in, though thee and thy Forefathers know it not, saith *Solomon*, *The Path of the Just is as the shining Light, &c.* Prov. chap. 4. ver. 18. Isa. chap. 2. ver. 5. *O House of Jacob, come ye and let us walk in the Light of the Lord*; and Christ saith, *I am the Way, and there is none comes to the Father but by me*, who saith also, *I am the Light of the World*; and this is the Way that the true Ministers of Christ turned People unto, and were made Ministers of, *Acts* 26. 23. to open their Eyes, & to turn them from Darkness to Light, &c. that by it they might see their Way out of Sin and Evil, and to know their Feet guided in the Way of Peace, *Luke* 1. 79. which Light and Truth was that which the Prophets prayed for, *Psalm.* 43. 3. *O send out thy Light and thy Truth, let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacle*, Psalm. 36. 19. *For with thee is the Foundation of Life, in thy Light shall we see Light:* And now thou that

that makest it thy Business to cry out against the *Quakers* Light, whose Light is God, and Christ, and the Truth, and Way to Life to so many as walk therein, and are guided thereby; for this I can say, and my Conscience beareth me witness that I never preached nor declared any other Light to be the Way of Life then the true God and Jesus Christ, which the Scriptures of Truth largely witness to be so, as I have here proved; and thou that say'st, this God and Christ that lighteth all Men, that the *Quakers* preach, is a God that neither you nor your Fathers have known; whereby you have manifested your gross Darkness and Ignorance, both of the true God and Jesus Christ, whom to know is Life Eternal; and if I should say no more of this thy railing envious Piece of Confusion, which thou and thy Brother *Oddey* have sent abroad, you are largely made manifest to be in that State which you say the *Quakers* are in, who preach another God, another Jesus, and are of another Spirit then what the Prophets and Apostles were of, who said, God is Light, and Christ is the true Light that lighteth every Man that cometh into the World, and this the God that thou say'st neither you nor your Fathers have known; and I do tell you that I do believe that you speak Truth in that, and do judge you out of your own Mouthes to be in their Steps that crucified Christ, of whom he said, *These Things they do because they know not the Father nor me*: And this I can truly say, notwithstanding all your railing Words and unsavoury Speeches concerning me, I desire that the Lord may give you Repentance of your Abuses offered against Christ and his Appearance, that so you may come to have the Benefit of his Request unto his Father, *Father forgive them, for they know not what they do*; for I hope your Envy manifested against us and the Truth which we profess, is more out of Ignorance then Wilfulness, which if so, I desire the Lord may open your Eyes, that you may come to see what you are doing of.

Page 3. thou say'st, *That thou offeredst to prove that the Quakers preached another Jesus, and had received another Spirit and another Gospel then what was preached by the Apostles.*

Rep. We acknowledge thou said'st so then, and now tellest

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us as much in thy Book, but thou didst not go about to prove it then, neither hast thou done it now, so that it is sooner said then proved; and thy pitiful Shift to evade the proving of what thou hast promised is already in Print, which was, to ask us whether we owned the true Christ, yea or nay? to which then I did freely confess, and have more largely now confest my Faith and Belief and Hope of Salvation to be in the true God and Jesus Christ, whereby it appears thy Accusation against me and the rest of my Brethren is false, and that you are the Men that preach another Gospel, and are out of the Faith that was once delivered unto the Saints, whose Faith stood in the Light and Power of God, which was and is the Author of the true Faith, and the Finisher in all those that continue therein, which Faith gives Victory over the World, and gives Power and Courage to follow the Lord as faithfully, and confess Christ as openly in Times of Suffering and Persecution, as in Times of the greatest Freedom and Liberty, which Faith hath been made manifest by our Fruits to be in and amongst us ever since we have been a People, whereby it appears that good *Daniel*'s Spirit is revealed in & amongst us, who would not so much as shut his Windows to shun Persecution, but prayed as openly as he did at other Times.

Page 3. thou say'st, *One of the* Quakers *said to a Friend of thine, that the Body of Christ consumed in the Grave, as others do.*

And *Francis*, why didst not thou set down the Name of that One thou speakest of, whereby we might have known who it had been; for until thou dost, I do charge it upon thee as a false Accusation, as knowing it to be none of us that said so, neither doth it agree with our Principles; and thou knowest that I have confessed otherwise in Print to thy Shame.

Again page 3. F. H. saith, *Although I have desired that some few might speak, yet the Men and Women let loose their Tongues at their Pleasure, some railing and gnashing on us with their Teeth.*

Rep. But *Francis*, why hast thou not set down the Names of those that did so; Oh shameless Man! to publish such Lyes in Print; dost

doſt thou think to hide thy ſelf under this pitiful Covering? but *Francis*, I have not yet forgot thine and thy Brother *Odde's* rude Speeches and unſavoury Carriages, ſome of which are already in Print, what he ſaid at his coming in and going out of the Meeting, calling us Dogs, Dogs, and Vipers too.

In page 4. *Francis* ſaith, *Know you Deceivers that many already ſee by the Light of the Word of God, and many I hope more daily ſhall, that theſe are no ſlanders, but a faithful witneſſing given by us againſt you.*

Reply, And to prove us Deceivers, he tells us of ſome of his Brethren, he calls Miniſters, have writ Books againſt us, which Books have been already anſwer'd by us, and their dark Works detected; but *Francis*, if thou waſt not wholly in Darkneſs, thou would'ſt ſee thy Folly, in taking this Way to prove the Matter; for if this be the only Way to prove thee and thy Brethren Deceivers, then remember how many Books have been publiſhed in Print with our Names to them, againſt you Hireling Prieſts & Envious Profeſſors theſe twenty Years, whereby you have been marked out by your Fruits and Doctrines to be apoſtatized from the true Faith and Practice of the true Apoſtles and Miniſters of Chriſt, and are diſcovered thereby to be walking in the Steps of the falſe; in whoſe Steps I number you, who appear to be Enemies to the true Light.

Page 5. F. H. ſaith, *He is falſly reported of to have ſaid and affirm, that every one is enlightned with the Light of Chriſt is curſed Idolatry; and again, he is falſly reported to ſay, that every one is enlightned I grant, but not with the Light of Chriſt.*

Reply, But F. H. art not thou aſhamed thus to tell Lyes in Print, and to deny that which thy Tongue ſpake then in the hearing of many Witneſſes, and which thy Hand here hath ſet down, whereby thou contradicteſt thy ſelf; for ſay'ſt thou at the very following Words, by which thou chargeſt us for wronging of thee in ſaying, that the Light of Chriſt is curſed Idolatry, ſay'ſt thou, *What the Idolatry is you ſhall hear more largely*, whereby thou haſt acknowledged the Charge.

Again page 5. F. H. ſaith, *Thus I conſtantly affirm, that all*

Men are by Christ, who is the true God and Eternal Life, enlightned with the Light of Nature; of which you shall hear more hereafter, and what he saith of this Christ, which he saith gives unto all Men a Natural Light.

Page 5. S. C. *asks what is it then that they are enlightned with?* F. H. *A Creature*: S. C. *What Kind of Creature, &c. passing by your absurd asking whether it be a Man or a Beast? I answer, I said Deceivers, that the Light in all Men is created, &c.*

Rep. I shall place this to thy Account, which increaseth thy Lyes and Slanders of the Innocent; for thou didst say that the Light was a Creature, and now thou say'st that the Light in all Men is created; but what Advantage thou hast gotten by telling this Lye, and altering thy Word from a Creature to Created, I cannot see, except it be to abuse us by thy Lyes, whose Reward will be according to thy Work, if thou repentest not. And whereas thou say'st, *That we rend sher, or rail on thee because thou wilt not blaspheme the true God with the* Quakers, *and term the Light that is in all Men by Nature to be one Jehovah*: I say, this is a false Accusation, and to call the Light that lighteth every Man that cometh into the World Natural, is gross Darkness, and are thy Words, and not ours, nor Scripture-Words; for we say and affirm, that Light that shineth in and unto every Man, and which gives him the Knowledge of what is good, and what is evil, is pure and spiritual, and comes from God, who is a Spirit.

Page 6. F. H. saith, Col. 1. 27. *To whom God will make known what is the Riches of the Glory of this Mystery amongst the* Gentiles, *which is Christ in you the Hope of Glory; this* (saith he) *they prophainly with daubing Flattery apply to all men, and the Light that is in all men, this is Christ in them all, the Hope of Glory.*

Rep. Here thou hast ignorantly or willingly belyed us; for we never did so say or affirm, that the Light of Christ, that shines and appears unto all Men, is Salvation unto all, or the Hope of Glory in all; for many there be that are condemned by it, because they hate it, and as Christ saith, will not bring

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their Deeds unto it, because their Deeds are Evil, Joh. 3. 19, 20. So that the Light of Christ is the Hope of Glory in them that believe in it, and obey it, which is according to *Simeon's* Testimony, *a Light to lighten the* Gentiles, *and the Glory of thy People* Israel, Luke 2. 32.

Page 6. F. H. saith, *Another Scripture they bring to set up their false God, is* Rom. 10. 8. *The Word is nigh in thy Heart and in thy Mouth, that is the Word of Faith which we preach; this they compare with* John 1. *and from these Words here spoken of, is Christ the Word, who was in the Beginning, Christ the Light, who is God, who is, they say, in the Heart of every man.*

Rep. Now *Francis* if thou were not wholly in Darkness, thou would'st not thus manifest thy own Shame, and give me so fair an Opportunity to lay open thy Weakness unto all People, but the Day is come, in which the Secrets of all Hearts are to be made manifest, and the hidden Things of *Esau* sought out, and the Lord is uncovering the Skirts of the Whore, and stripping her of all her various Dresses, and uncovering the Nakedness of her and her Merchants; and now at the Light of this glorious Day the *Heathens* rage, and the People that live in Darkness are angry; and now consider thy own Confusion, who art speaking against us for accounting that to Christ, or the Appearance of Christ, which is spoken of *Rom.* 10. now read what the Scriptures say, and see if thou canst make any Thing else of it, without wresting of the Scriptures, but Christ and his spiritual Appearance to the Heart and Soul of Man: *But the Righteousness which is by Faith speaketh on this wise, say not in thy Heart, who shall ascend into Heaven, that is, to bring Christ from above, or who shall descend into the Deep, that is, to bring Christ again from the Dead, but saith it, the Word is nigh thee, even in thy Heart, &c.* And John 1. *In the Beginning was the Word, and that Word was with God, and that Word was God, &c.* And so we declare it to be, as we have received it, even as the Scriptures testifie of it; and whosoever receives this Word and Light into their Hearts, and continue therein, it will bow their Hearts unto the true and living God;

and keep them from following or worshipping any false God, and they shall and do fear following such Teachers, who cry, Lo here is Christ, or lo there is Christ, in Carnal Ordinances, or in Outward Observation; but through waiting upon God in the Exercise of their Hearts and Minds with this precious Light and Word of Faith, they know it to be unto them as it was unto *David*, a Light unto their Feet, and a Lamp unto their Paths.

As concerning *G. F.* the Younger and *William Smith*, whom I knew very well, and have this Testimony to bear for them, that they were faithful Men in their Day, and were well accomplished with Wisdom, Zeal and Courage, to declare God's Truth, and to publish the blessed Gospel, as they had received of the Lord, and were not ashamed nor afraid to confess Christ to be the true Light before Men, whose Testimony we own.

Page the 7. Line 1. F. H. saith, *Be astonished O ye Heavens and be ye utterly frighted! rend your Hearts, and not your Garments, that hear these and the like Blasphemies, which fills the Books and Speeches of this Generation, who cloath their false Christ and cursed Idol, the Light, which is in all men by Nature with the secret Names and divine Attributes, &c.*

Rep. Now mark this Man's Deceit and Baseness towards us, and the precious Truth of our God, which we profess, which is pure and spiritual, and comes from God the Father of Spirits and Light, and is the same Yesterday, to Day and forever, God blessed forever, which he calls a Natural Light, and a Cursed Idol (saith he) the Light in all Men; if this Man was not darkened with Envy and Malice, he would never manifest so much Madness as he doth; and to be revenged of us he rails and blasphemes against the true God and Jesus Christ; for mark all that read these Lines, which are his own Words, saith he, *Who cloath their false Christ and cursed Idol, the Light, which is in all men:* And now see what *John*'s Testimony is of Christ, *John* 1. 9. the Words are these, *That was the true Light that lighteth every man that cometh into the World*, and again *John* 8. 12. And this is the God and Christ whom thou hast cursed, which

which is a Light in all Men, whereby thou haſt manifeſted by thy Words, that the Spirit of God doth not dwell in thee; *For no man ſpeaking by the Spirit of God calleth Jeſus accurſed*, 1 Cor. 12. 3. Now if this Man thinks that he hath not called Jeſus accurſed, let him tell us, ſetting God and Chriſt aſide, what it is that is Light in all Men, or doth give Light unto all Men; let us ſee what he ſaith with his own Tongue, and writes with his own Hand of Chriſt, page 5. Line 16. ſaith he, *I conſtantly affirm, that all men are by Chriſt, who is the true God and Eternal Life, enlightned with the Light of Nature, which* ſaith he in page 7. *is a curſed Idol*: And thus his Confuſion is made manifeſt, and he to be one of the Merchants of *Babylon*.

Rep. He ſaith in Page 5. of our Book, *he pretended plainly to confeſs the Chriſt*; but he tells us, that *he will not believe me*; and then asks, *Whether the Virgin* Mary's *Son be the Chriſt that we preach*? he anſwers his own Queſtion, and ſaith, *No*, like his Brother *Thomas Hicks*, who made a *Dialogue*, feigning and pretending of *A Diſcourſe between a* Chriſtian *and a* Quaker, which in Truth and Reality was no ſuch matter, but himſelf ſtated what Queſtion he pleaſed, and anſwered them how he would: but this know, both *Preſbyterians* and *Baptiſts*, and all others which combine together againſt the Truth, and to withſtand the Appearance of God in this the Day of his Power; and *although Hand joyn in Hand, yet the Wicked ſhall not go unpuniſhed*: And I tell thee, Thou haſt made an ungodly Anſwer for us; but however, I have in that and in this, made a true Confeſſion of my Faith in Chriſt, and have the Evidence of a Good Conſcience in what I have done, and whether thou or any other, who envieth me for the Truth's ſake, will believe me or not, that is little matter to me.

F. H. asks a Queſtion, pag. 6. *What ſay you of* John 17. 1. *Theſe words ſpake Jeſus, and lift up his Eyes to Heaven*?

Rep. I ſay, it was well in Chriſt, who was and is in Heaven, *John* 3. 13. but that is no Proof, that every *Phariſee* that imitates him doth well, or is accepted: Remember what Chriſt ſaith of thy Brother *Phariſee* who juſtified himſelf, and was con-

condemned of Christ, but the poor *Publican* would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, *God be Merciful to me a Sinner*; *I tell you*, saith Christ, *this Man went down to his House rather justified*.

Pag. 11. *F. H.* saith, *S. C. tells another notorious Lye, that these men had declared*, That some Children before they were born were in a State of Damnation. *And this makes way for another Abominable Lye, where he brings in Mr.* Oddey, *All fell in* Adam, *and so* Children before they are born are Vessels of Wrath and for Destruction. *We testifie the Truth, that we never said that any Children before they were born, or any else, were in a state of Damnation, till with* Dives *they lift up their Eyes in Hell.*

Rep. As to thy foul Mouth and bitter Speech, saying, *I Lye*, in those two Passages that I have related of your words and Doctrine that you say and preach, *That some Children are in a state of Damnation, or guilty of Condemnation before they are born*; that I know, and am able to prove, if you had denyed it; but *Joseph Oddey* hath confessed it, as I shall make it appear, so that your Railing against me is manifest to be out of Envy, and to cover your selves to the People: For you have preached that in the dark, which you are ashamed should be brought to the Light; and thinking to cover thy self, thou runnest into another Extream, and sayst, *We testifie the Truth, that we never said that any Children, before they were born, or any else, were in a state of Damnation, till with* Dives *they lift up their Eyes in Hell.* What Mad *Bedlam* Stuff is this? Was ever the like heard of by one that would be called a Minister of Christ, and doth not know that the Vessels of Wrath are fitted for Destruction, through Disobedience and Rebellion against God, before they be cast into Hell? But *Francis*, remember thy self, Didst thou never say, *That none were Damned, nor in a state of Damnation*? How often have you pronounced that Sentence, *There remains no more Sacrifice for Sin, but a certain fearful looking for of Judgment and fiery Indignation of the Lord against* Henry Bostock? And how much hast thou said against the *Quakers* in general? whereby it

it appears, how thou contradicteſt thy ſelf pag. 8. Thou pretendeſt Grief for thy Country-men, *who*, ſayeſt thou, *ſtir from the Antichriſt, the Whore of* Babylon, *and fall into the Pit of the Damnable Hereſie of this Antichriſt the* Quakers. Now, can any be led by a Damnable Principle, and they at the ſame time not in a State of Condemnation? O groſs Darkneſs! And doth not Chriſt ſay, *This is the Condemnation, that Light is come into the World, and Men love Darkneſs*? And doth not the Scripture ſay, *He that believeth not is condemned already*? But ſaith F. H. *There is none in a ſtate of Damnation, until with* Dives *they lift up their Eyes in Hell.* O great Confuſion and Contradiction, and contrary to the Scripture of Truth.

Pag. 13. F. H. ſaith, *He brings me in reading, the Grace of God, that brought Salvation, hath appeared unto Men; leaving out the word All, which I teſtifie in God's Sight to my beſt Knowledge is utterly Falſhood.*

Rep. A pitiful Shift indeed to cover thy Deceit, but altogether too ſhort to do it: What doſt thou and thy Brother *Oddey* cry out againſt me for belying thee in this Matter, in ſaying, thou readſt it wrong, *Tit.* 2. 11. and left out the word *All*, and now bringeſt no Witneſs to prove me a Lyar? nay, far ſhort of that; for thou haſt not here affirmed it thy ſelf, that thou read the Scripture as it is, but ſayſt, *To the beſt of thy Knowledge thou didſt*; but yet, while thou art giving an Account of the Matter, thou telleſt us, *That thou doſt not uſe to read that Scripture as it is*: But *Francis*, in the Light that that thou hateſt art thou comprehended, and thy Subtilty ſeen, and thy Deceit made manifeſt. And I tell thee again, I can prove it to thy Face, that to be true which I have charged thee withal, in that Matter, although thou haſt willingly forgotten it; and further, it appears by thy own words, which thou haſt here publiſhed in Print, that what I have ſaid of thee is true, whereby there needs no further Witneſs then what I have from thee and thy Brother *Oddey* under your Own Hands.

Pag. 13. Read his own words which [illegible]eſe, whereby all may

may ſee what Cauſe this man hath to Rail at me for ſaying the Truth, that he left out the word *All*, excepting this, they would not have their Hearers and others know what wicked Perverters they are of the holy Scriptures; pag. 13. lin. 15. his words are theſe, *Now take All Men here for Every Particular, I have thought it not agreeing to the Analogy and Rule of Faith to ſay, The Grace of God that brings Salvation hath appeared or ſhined on All Men.*

Rep. But *Francis*, what Faith is thine, that doth not allow thee to believe the Scriptures of Truth to be true or ſound, as they are declared by the Holy Ghoſt that dwelt in them that ſpake them, as it is written, 2 *Pet.* 1. 21. *For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God ſpake as they were moved by the Holy Ghoſt.* May not I and others that read thy words juſtly judge thee out of thy own Mouth, that thou art the Man, and art in that State that thou ſayeſt of the *Quakers*, and canſt not prove it, neither by our Words or Writings; but thou art apoſtatized from the true and living Faith, that was once delivered to the Saints: For the Apoſtle ſaith, Titus 2. 11. *For the Grace of God, that brings Salvation, hath appeared unto all men*, and further, it is ſaid, 1 *Tim.* 2. 4. where it is ſaid, *God would have all men ſto be ſaved, and come to the Knowledge of the Truth.* And thou ſayſt, *that it doth not ſtand with thy Rule of Faith*: whereby it appears that thou art not of the Apoſtles Faith; for if thou waſt in their Faith, thou wouldſt own and believe their words to be more certain to be the Mind of God then thy Thoughts: But I tell thee, thou Merchant of *Babylon*, Thy Corrupt Thoughts have deceived thee in this weighty Matter, and the Enemy of thy Soul hath blinded thee, as he hath in ſeveral other things concerning us: But how ſhould we expect better from thee, but Wreſting and Perverting our Words, when thou art ſo much in the dark as to tell us in print, *That to read and take the Apoſtles words as they are ſpoken, doth not agree with thy Rule of Faith*; whereby it plainly appears, thou haſt not the Faith of God's [illegible] for if thou hadſt, thou wouldſt be of the ſame Mind [illegible] were in.

Pag.

Pag. 13. F. H. saith these words, *I say, in the Fear of* Jehovah, *all you that believe or fear no New or Strange Gods, no False Christ, not this False Christ of the* Quakers, *that Light that is in all men.*

Rep. It was alwayes the Way and Practice of Deceivers in all Ages, to labour to keep the People in Darkness and Blindness, and ignorant of the Appearance of the true and living God, as God is pleased to appear and manifest himself unto the Sons and Daughters of men, for the saving of their Souls, and the Way by which they carry on their Ungodly Works, was the Way that this our Adversary and Enemy of the Appearance of the true God and Jesus Christ in our Day now taketh; whereby he is manifested by his Fruits to be in the Steps of his Fore-fathers, who envyd the Just, who said, that which was really True was False, and that which was God was a Devil, and that which was of God, and came from God, to be of the Devil, whereby they stirred up the People that followed them and believed them to envy the Prophets, and in their Envy, Rage and Fury the Priests had stirred them up unto, to persecute Christ, although the Scriptures bear Testimony very plainly, that he was the true Messiah and Saviour of the World, yet they would call him a *Deceiver*, and those that were Followers of him, and Believers in his Name *deceived by him*; and so said of him, *He deceived the People*: And thus doth F. H. now, who treads in the Steps of his Fore Fathers, the High Priests, who calls the True Christ a *False Christ*; and those that believe in his Name, and are led and guided by his Heavenly and Spiritual Light, which is the Way of Life, to be *deceived* and *Deceivers*.

F. H. saith, pag. 13. towards the latter end of his Book, *And know Deceivers, though you tell us a Thousand Times over, that you own Jesus of* Nazareth, *till you repent, and renounce your False Christ, the Light in all men, till you* CAST THAT YOUR IDOL TO THE BATS AND MOLES, WE WILL LOOK UPON YOU AS DECEIVERS.

Rep. Herein thou hast manifested thy self to be of that Generation who said to Christ, *Come down from the Cross, and we*

will

will believe thee; and commanded the Apoſtles, *that they ſhould preach no more in the Name of Jeſus*: And thou ſayſt, *Till we caſt away the Chriſt which is the Light in all men, thou wilt not believe us*; which Chriſt is the true Chriſt, that lighteth all men, and witneſſed ſo to be by the Scriptures of Truth, ſpoken by the Prophets, and Jeſus Chriſt himſelf, and the holy Apoſtles, which I have before largely proved, and in whoſe Light the Church of Chriſt had Fellowſhip one with another, 1 *John* 1. 7. And its ſaid by the Apoſtle, That *they that ſay they have Fellowſhip with God, and walk in Darkneſs, they lye, and do not the Truth*; amongſt whom I number thee, who haſt manifeſted ſo much Envy againſt the Light, and the Servants of it, and tells us, *until we caſt that away*, namely, Chriſt, the Light, which is the Guide and Way to Heaven, as before I have proved, *you will look upon us as Deceivers*; that we cannot help; but I ſay, the more is the pity, that thou or any man ſhould be ſo overcome, and led captive by the Power of Darkneſs, that you will not own us nor our Teſtimony, unleſs we will deny the true God and Jeſus Chriſt: I tell thee, *Francis*, thou haſt ſet us too dear a Price for us to give you, for your Approbation of us; nay, although you had as much to proffer as your Maſter the power of Darkneſs proffered Chriſt, if he would fall down and worſhip him: I hope neither I, nor any one amongſt us, who loves the Light and believes therein, and hath ſeen and felt how good the Lord hath been unto our Souls, thereby ſhall ever ſo deny the Lord that bought them, as in caſting away ſo precious a pearl as this Heavenly and Divine Light of Chriſt, which hath ever been and yet is to all them that believe in it, and no man ever was nor can be truly happy without they believe in it and obey it, which thou ſayeſt *we muſt caſt away*; but I tell thee, that if thou doſt expect it, thou art miſtaken; and thy Eyes will ſink in their Holes, and thy carnal Imaginations will rot in thy Head, before thou ſeeſt that, That ever a People ſhould turn from the Light and Truth of God, made manifeſt in our Hearts and Conſciences, for the purifying of our Hearts and ſaving of our Souls, to turn unto your dark Imaginations, which ſuch bitter Enemies unto the Light,

which

which gives the Knowledge of God, and reveals the Mysterics of Life unto all them that believe therein, 2 *Cor.* 4. 6. Now I testifie, That Widdowhood and Loss of Children must be the Portion of all you Professors, as it hath been ever since we have been a People, to bear Testimony unto the blessed and spiritual Appearance of God in the Light of his dear Son. And I am not without Hope, that some that are late turned from you and your dark Imaginations, are and will be the more confirmed in this precious Truth, unto which their Minds are turned; and that those that yet sit under your Dark and Confused Teaching, who hate the Light, and are Reproachers and Railers against the Lovers of it, may thereby be awakened to consider what they are a doing, in following such Teachers, who are against the True Light and Universal Love of God held forth to all men thereby; for there is but Light and Darkness, and they that hate the Light, must needs be in Darkness: And the Apostle *John* saith, *They that walk in Darkness, they lye, and do not the Truth.*

Now, I would have all People take notice, that F. H. doth not Rail against us for Darkness, and expres his Envy against us as being led by the power of Darkness; for he intitles us that, and saith, *the Quakers God and Christ*, as you may see all along in his Book, the Light that is in All Men, which the Scripture witnesseth to be the True God and Jesus Christ, which I have before proved by the Scriptures; only this I would have all People take notice of, which I have hinted at before, which is the Practice of him and all such Blind Guides as he is, to call that which is *True*, *False*; and that which is really *True* he calls *False*, and that which is the *True Light* he calls *Darkness*: For there is nothing that giveth Light to every Man, but the *True God* and *Christ*; and thus he puts *Light* for *Darkness*? whereby it appears, according to the Scriptures, he is under the Wo, *Isa.* 5. 20.

And now I shall take a little Notice of what *Joseph Oddey* saith, page 14. who writes to one *Samuel Cater*, *a Deceiver amongst the* Quakers, *who at that Meeting at* Thriploe: And for what he hath said now in this Pa[illegible]e deserveth just Re-

proof for his rude and unſavoury Words, which do not become a Man that profeſſeth himſelf to be a Miniſter of Chriſt.

Rep. And now J. O. I do tell thee, that the Light of Chriſt that I, with many more, have received, teacheth us not to render Evil for Evil, nor Railing for Railing; but contrarywiſe, to ſpeak the Truth in Soberneſs, and with ſound Words to demonſtrate and declare the Truth as it is in Jeſus: And now thou haſt called me a Deceiver, which is a falſe Accuſation, and thou might'ſt better have left it until thou hadſt proved me ſo, which thou nor thy Brother could not do, although promiſed to do it; and thou called'ſt us a Generation of Vipers, and ſaid'ſt, *Thou would'ſt prove us ſo to be before you went away*, and did'ſt not then do it, ſo that it appears it is an eaſier Matter to caſt Reproaches and Slanders upon a People, then it is to prove it when you have done: But *Joſeph*, thou manifeſts by thy Fruit what Spirit rules thy Heart; for ſaith the Scripture, *An Evil Man out of the Evil Treaſure of his Heart brings forth Evil Things, from that cometh Railing, and Evil-ſpeaking, and Backbiting.*

Page 14. he pretends to examine me *with what Face I could ſay that his Brother* Holdcraft *did not read the Scripture right*, Tit. 2. 11. *The Grace of God that brings Salvation hath appeared unto Men, and that he left out the Word ALL, and impudently ſaid, it was not in the Greek; can this be a bare miſtake in thy ſelf and others.*

Rep. I ſay no, it is no Miſtake, we do ſtill affirm the ſame to be true of him, as we have publiſhed, and there are three of our Names to it, and many more will witneſs it to your Faces to be true, if an Opportunity be afforded; and further, there was a Man that at the ſame time when *Francis* ſaid, that the Word ALL was not in the Greek as it is in our Books, reproved him, and asked him *why he brought his Bible hither if it were wrong tranſlated*, a Man that ſtood by as a Hearer, well known in the Country to be a Man of Eſtate and Credit, who was not then, nor is now one with us in Principle or Practice.

Page 14. How J. O. [illegible] ves that I have belyed his Brother *Holdcraft*, ſaith he, *I [illegible] next him on the one ſide, had my Hearing*

Hearing through God's Goodneſs, I think I may ſay as well as you, could this be, and I not hear it? I forgot not wholly the Contention with Mr. Holdcraft *about the altering of the Reading of it from what it is ordinarily in our* Engliſh *Bibles.*

Rep. Here thou haſt granted that thou knoweſt that he did not read it as it is in our Bibles, whereby thou haſt contradicted him, who ſaith, he read it no other Way then it is in our Bibles, and thus theſe two Brethren in Iniquity contradict and confound one another.

But ſaith *J. O. I call God for a Record upon my Soul, that I know nothing of this you ſay.*

But *Joſeph*, I muſt tell thee, I do greatly queſtion whether thou now ſpeakeſt Truth or no, but however I ſhall leave that to God and thy own Conſcience.

But if this be true, thou doſt ſay that thou knoweſt nothing of it, haſt thou done wiſely to call me a Lyar for ſaying that that I know to be true, and have ſeveral Witneſſes to prove it, and thou ſay'ſt, thou know'ſt nothing of it; then I tell thee thou had'ſt been wiſer and honeſter if thou had'ſt held thy Tongue, and now telleſt us, thou thinkeſt thou had'ſt thy Hearing as well as I, &c.

This is like thy Brother, who ſaith in page 3. *obſerving as I thought in ſome of theſe People that Lightneſs, &c.* and page 13. where *F. H.* ſpeaks concerning the Grace of God, *Now take all men here for every particular man, I have thought it not agreeing to the Rule of Faith*; I tell you both that your Thoughts have deceived you, and your Folly is made manifeſt; and whereas you thought to have done proudly, in exalting your Names and dark Imaginations above the Light and Truth of God, and to have inſulted over them that believe therein, and are led and guided thereby, your Weakneſs is thereby made manifeſt, and your Deceit laid open.

Page 14. *Joſeph Oddey* ſaith, *I appeal to all that were preſent whether any ſuch Thing was ſpoken, only I deſire to know their Names.*

According to his Deſire here is a Teſtimony under the Hands of ſome of them that were there, and many more remember the

the same, and are also ready to witness it, if there were Need for it.

This we testifie whose Names are here under-written, who were Eye and Ear-Witnesses to what was said at the Meeting at Thriploe, *the* 15*th Day of the* 2*d Moneth*, 76. *that* Francis Holdcraft, *when he read* Tit. 2. 11. *left out the Word* ALL, *and said it was not in the* Greek.

John Harvey,	Matthew Day,
John Claydon,	Jonathan Johnson,
John Butcher,	Henry Bostock,
Giles Waklen,	John Cathen,
Samuel Reader,	John Love,
John Salmon,	Thomas Miller,
Richard Web,	Robert Salmon.

And now concerning the Grace of God spoken of in *Tit.* 2. 11. which these Men are so angry with me for detecting their Folly therein; and now see what he saith, and hath given under his Hand as his Thoughts and Judgment concerning that Scripture, and compare his Words, and *F. H.* in page 13 in their own Book, with what they spake concerning the Grace of God and its Appearance that Day at *Thriploe*, which we have given a true Account of in Print, whereby all may see what Wrong we have done them in saying that of them which here they have spoken as much themselves.

Page 14. *J. O.* saith, *Thus the Grace of God, though it brings Salvation to all men where the Gospel comes, in Respect of the Proffer and Tender thereof, yet it doth not appear to all men in that Largeness you contend for.*

And in page 13. *F. H.* saith concerning the second of *Titus* 11. *Now take all men here for every particular man, I have thought it not agreeing to the Analogy and Rule of Faith, to say, The Grace of God that brings Salvation hath appeared or shined on all men.*

In the same page *J. O.* calls me a *Lyar*, for saying that he said

said, *that some Children before they are born were guilty of Original Sin, and were Vessels of Wrath, and for Destruction.*

Rep. Which I am able to prove he did at that Time say, and hath at other times often declared the same, and further, hath here declared as his Judgment, page 14. toward the latter End, *Children while they are in the Womb, before they are born, so soon as they have Life, and are a living Soul, are guilty of Original Sin, I own this for Truth, &c.* Now the same Scripture that proves them to be guilty of Original Sin, proves them to be Children of Wrath, and under Condemnation.

By this all may see that to be his Judgment that he calls me a Lyar for reporting of him, whereby his Envy and Folly is made manifest, and my Innocency cleared, and out of his own Mouth that is proved which I have charged him with, so that it is proved that this Man hath call'ed me a Lyar out of Envy, and not that I have wronged him, which Doctrine of theirs is false, and altogether contrary to the Mind and Will of God declared in the Scriptures of Truth, as I told them before, that is to say, that Children are guilty of Sin before they are born, and under Condemnation, and are Vessels of VVrath, which to say is a Damnable Doctrine, and altoge her contrary to the Equal and Just VVayes of God, who saith, *Are not my Wayes Equal?* and there is no Scripture that saith Children are guilty of Original Sin, and it is a dark Imagination for any to believe or affirm it, and the Scripture proves the contrary, Ezek. 18.2. *The Soul that sinneth it shall dye, the Son shall not bear the Iniquity of the Father, &c.* Jer. 31.29. *They shall say no more, the Fathers have eaten sour Grapes, and the Childrens Teeth are set on Edge; but every Man shall dye for his own Iniquity, he that eateth, his Teeth shall be set on Edge.*

S. C.

Pag. 15. line 27. *Joseph Oddey* bids me ask *Henry Bostock, whom* (saith he) *knows our Doctrine, whom I think would have done us so much Right, as to have told you what our Doctrine is concerning Children before they are born.*

And

And now here follows a Teſtation under the Hand of *Henry Boſtock*, concerning the Doctrine of *Francis Howlcraft* and *Joſeph Oddey*, which is, *That ſome Children before they are born, are in a State of Damnation.* This I have known to have been their Principle this Seven Years; and at that Meeting at *Thriplow Joſeph Oddey* did affirm the ſame.

Henry Boſtock.

Now ſee theſe Mens CONFUSION, and how they CONTRADICT Themſelves.

F. H. PAge 5. line 16. *I Conſtantly affirm, that All Men are by Chriſt, who is the true God and eternal Life, enlightned with the Light of Nature.*

F. H. pag. 7. lin. 4. *Who clothes their Falſe Chriſt and Curſed Idol, the Light which is in All Men by Nature.*

F. H. pag. 7. towards the latter end, ſaith, *Chriſt, the Word, made Fleſh, enlightens Every Man with Natural Knowledge and Light.*

F. H. pag, 8. lin. 5. *The Light which is in every man is Darkneſs.*

F. H. pag. 10. lin. 5. *I call to mind what one of you, one* Henry Boſtock, *an Apoſtate, ſaid to me; God forbid that I ſhould own ſuch a God that hath Hands and Feet.*

F. H. ſaith towards the latter end of this page, *There is but one living and true God, Everlaſting, Without Body, Parts or Paſſions, &c.*

F. H.

F. H. pag. 11. towards the latter end, *That we never said, that any Children before they were born, or any else, were in a state of Damnation, till with* Dives *they lift up their Eyes in Hell.*

J. O. pag. 16. lin. 3. *I speak of Children before they be born, the same Scripture that prove them to be guilty of Original Sin, proves them to be Children of Wrath, and under Condemnation.*

F. H. pag. 13. lin. 13. *My Friends may know for some time my Reading that Word no other then what is in the* English *Bible.*

J. O. pag. 14. lin. 14. *I forgot not wholely the Contention with Mr.* Houldcraft, *about the altering of the Reading from what it is ordinarily in our* English *Bibles.*

Their Controverſie ſtated here,
is little elſe but Fictions,
Which we have plainly made appear;
behold their Contradictions.

The Truth of what is here declared
wee'l certainly Maintain,
And turn your Curſed Forgeries
upon your Backs again.

Shall Impudence with open Face
thus act, and not be blamed,
Who have thus with ſuch foul Diſgrace
God's Glorious Light defamed?

Shall Forgeries be counted Zeal,
or Lyes upon us fall?
No, no, the Power of God we feel,
to Triumph over All,

Jacob Bakes.

Here followeth a Teſtimony againſt the Falſe Doctrines aſſerted by theſe Men, who ſay, that Children before they are born are Veſſels of Wrath, and under Condemnation becauſe of their Fathers Sin; *which Judgment of theirs is here detected by the Scriptures of Truth, and the contrary proved, and their wreſting the Scriptures diſcovered.*

THis is the Teſtimony that God Almighty hath put into my Heart to bear, with many more Brethren; That God, who is rich in Mercy, and deſires not that any ſhould periſh, but that all might turn from the Evil of their Wayes, and live; that the Day of his Power is now in this our Day, Age and Generation, dawned and broken forth, which *John* ſaw in the Viſion of the Almighty, when he was in the Spirit, by which the Things of God were revealed unto him, who ſaid, *Rev.* 14, 6. *I ſaw an Angel fly in the midſt of Heaven, having the Everlaſting Goſpel to preach unto them that dwell upon the Earth, and to every Nation, and Kindred, and Tongue and People*; which Time is now come, in which the Lord's Power and Holy Spirit moves upon our Hearts to preach the Word of Reconciliation unto all men, which is according to the ancient Teſtimony of the Servants of God and Miniſters of Chriſt, which went before us; whereby it appears, according to the Scriptures of Truth, that the Goſpel which we preach is the ſame that was begun to be preached by the Lord Jeſus, and was confirmed by them that heard him. 1 *Tim.* 3, 4. *For this is acceptable in the ſight of God our Saviour, who would have all men to be ſaved, and come to the Knowledge of the Truth.* And this is the Goſpel that the True Miniſters now preach, which is Glad-tidings unto all that are in their Sins, *That there is Mercy with the Lord for them*

all

all that they may be ſaved: For *Chriſt is come a Light into the World, that whoſoever believes in him, ſhould not periſh*: And, *The Grace of God that brings Salvation appears unto all men, to teach them to deny Ungodlineſs*; and whoſoever bows to the Teachings of it, ſhall be ſaved.

And as Chriſt ſtood up in the great Day of the Feaſt, ſaying, *If any Man thirſt, let him come unto me and drink*; whereby it appears that God's Love is unto all Men; and bleſſed be the Lord, there is a Remnant whom God by the Light of his dear Son, that ſhineth in our Hearts, he hath brought us to ſee the ſame, and hath inlarged our Hearts by Faith in his Power, to publiſh Peace by Jeſus Chriſt unto all Men; whereby the VVords of Chriſt are fulfilled, Joh. 3. 14. *As* Moſes *lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up*; whereby the Folly of theſe Men is made manifeſt, and their falſe Doctrines detected, who would tye up the Love of God in Jeſus Chriſt to but a few, a certain Number of People; now ſee *Numb.* 21. 9. whether that Serpent of Braſs that Chriſt ſpeaks of, that was ſet upon a Pole, was only for one or two Tribes of *Iſrael* to be healed by, as theſe Men vainly imagine concerning the Love of God now manifeſted in Chriſt, which they ſay is but for a few; if ſo, that was not a true Figure of the Love of God in Chriſt, or there is a Shortneſs in Chriſt, the Subſtance, of performing to and for Man that which figured it out, if theſe Mens Doctrines be true; for it came to paſs, that if a Serpent had bit any Man, when he beheld the Serpent of Braſs he lived: Now theſe Men will readily grant, that all are bit or ſtung by the old Enemy of Man, the Serpent that beguiled *Eve* in the Beginning; but they have not ſo much Faith as to believe that there is Vertue enough in Chriſt to cure us all, or if there be, it is not intended for all; let ſuch Teachers hold their Tongues, that are out of the Faith that was and is delivered unto the Saints and Miniſters of Chriſt; for they give an uncertain Sound, and are but like ſounding Braſs and tinkling Cymbals, who make a Din in Peoples Ears, but do not reach to the VVitneſs of God in the Hearts and Conſciences of Men and VVomen, who have

not received that Commiſſion that Chriſt gave unto his Diſciples, Mark 16. 15. who bad his Diſciples *go and preach the Goſpel unto every Creature*, which Goſpel was Glad Tidings to the poor, and the opening of the Priſon Doors to them that were bound, and Light to them that ſate in Darkneſs; and in a word, to give Knowledge of Salvation, and of a Phyſician that hath Virtue in him to cure all Diſeaſes that come upon Mans Heart and Soul becauſe of Sin; and this is freely tendered unto all Men that will believe in him, and look unto him. And now whereas theſe Men make a Noiſe about a State of Children being under Condemnation, becauſe of their Fathers Sins, which Saying of theirs is altogether contrary to the Scriptures of Truth, *Jer.* 31. 30. And concerning Children Chriſt ſaith, *Of ſuch is the Kingdom of Heaven*; and further ſaith, *Whoſoever receiveth not the Kingdom as a little Child, he ſhall in no wiſe enter therein*; which Words do plainly imply Children to be in an innocent State, and free from Sin and Evil; for the Scripture ſaith, *Nothing that defileth can enter into God's Kingdom*: But *J. O.* having a Deſire to prove Children Sinners before they are born, he brings in *Eph.* 2. 3. *Among whom alſo we all had our Converſations in Times paſt, in the Luſt of our Fleſh, following the Deſires of the Fleſh and of the Mind, and were by Nature the Children of Wrath as well as others*; now all may ſee how this man wreſts the Scriptures to prove their dark Imaginations concerning Children being in a State of Condemnation before they are born; now ſee and conſider whether Children before they are born can commit ſuch Things as this Scripture ſaith that theſe *Epheſians* were guilty of before they were converted unto God; he brings *Rom.* 3. 9. again 9. 33. and *Tit.* 3. 5, 6. where all may ſee whether theſe Scriptures ſpeak any Thing of Children before they are born being guilty of Sin, which he hath a Mind to ſtrain them to; but it's plain to the contrary, and ſpeaks of the States of Men and Women, and not of Children, whereby his Folly is made manifeſt: And this further I ask theſe men, which would have Children before they are born to be Children of Wrath, becauſe of their Fathers Sins, which they are innocent of;

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of; where that Scripture is that ſaith, that God ever condemned the Righteous or innocent for the Wicked's ſake, as they darkly ſay, that God condemns the Innocent Children for their Fathers Sins; nay, the contrary is eaſily to be proved, that God hath and doth many Times ſpare the wicked for the ſake of the Righteous, which is far from deſtroying the guiltleſs for the guilty ſake; ſo that the Judge of the whole Earth doth right Things, *Gen.* 18. 25. So the Way of the Lord is equal, who ſheweth Mercy without Reſpect of Perſons to all that fear his Name, and obey his Grace; and his Judgments are juſt upon all that rebel againſt the Appearance of his Grace, and hate the Light that manifeſtly ſhines upon all, ſo that Man's Deſtruction is of himſelf, for want of receiving Chriſt, the Son of his Love into his Heart, who is come a Light into the World, and is knocking at every Ones Door, for the awakening of them out of their Sins, and that he might purge their Conſciences from Dead Works, and renew their Minds, and enlarge their Hearts to ſerve the living and true God.

And as concerning *Children before they are born*, they are doubtleſs in a State of *Innocency*; and after they are born, until they come to that Age as to underſtand Good and Evil, then chooſing the Evil, and refuſing knowingly that which is Good, that contracts the Guilt upon their Conſcience, whereby they come under the State of Reproof for it, and Condemnation if they continue in that which is Evil, which is juſt upon them for their own Sins, and not for their Fathers, which they never committed: which agrees with the Word of the Lord ſpoken by his Prophet, *Jer.* 31. 30. *That every one ſhall dye for his own Sins, he that eateth, his Teeth ſhall be ſet on Edge*; ſo as the Lord ſaith, and complains of a rebellious Generation, *As the Children grew up, ſo they went from me*: So that it is plain that People bring forth Fruit according to the Seed which they receive into their Hearts, and yield up the Strength of their Deſires unto; they that receive the good Seed that God hath ſown, and yield up the Strength of their Deſires unto it, they bring forth Fruits unto Holineſs, which Seed Chriſt ſaith is ſown in all Sorts of Grounds; but now who doth not watch

unto

unto this bleſſed Seed and Grace of God, the Appearance of which is unto all without reſpect of Perſons; but like the Sluggard, ſlumbers away the Time, and doth not watch unto the Light of Chriſt Jeſus, to lead them, keep them & preſerve them out of the Wicked One's Snares, in them the Wicked One ſows his Seed, which grows up, and they in that bring forth Evil Fruits; and thus we ſee the Scriptures fulfilled, according as it is written, Luke 6. 45. *A Good Man out of the Good Treaſure that is in his Heart bringeth forth Good Things, and the Evil Man out of the Evil Treaſure of his Heart bringeth forth Evil Things.* And therefore, let every one now examine themſelves, and ſee what Root bares them: for it is Fruits of Holineſs that the Lord looks for, and requires at the Hand of every one which he hath made, and given Life and Breath unto, and for that End, that all may bring forth Fruit to his Glory; he hath given unto every man a Manifeſtation of his own Spirit to profit withal, as ſaith the Apoſtle, 1 *Cor.* 12. 7. and a Meaſure of his own Light to be a Guide unto them, which Spirit and Light appears within Man and Woman, whereby that ſaying is fulfilled which the Apoſtle ſpeaks of, *Rom.* chap. 1. verſ. 19. *That which may be known of God, is manifeſt in them.* And now, let none be diſcouraged by theſe Blind Guides, who ſay, *That the Grace of God did not appear unto All Men*; and now ſay, *That it doth not agree with their Rule of Faith to ſpeak and to believe as the Apoſtle believed and ſpake*, as you may ſee under their own Hands.

And thus God hath cleared the Innocent from their Slanders, and I have faithfully Detected their Falſe Doctrines, and aſſerted the Truth as it is in Jeſus, who am a Servant to all in the Truth,

S. Cater

THE END.